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Historical.

CONSTITUTION AND CANONS OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES.

[Continued from page 139.]

CANON XXII.

OF CLERGYMEN ORDAINED FOR FOREIGN PARTS.

A bishop of the American Episcopal Church, although his jurisdiction is limited to a certain diocese, yet in some particulars may perform official acts designed in their effect to reach beyond his own diocese. Every Christian bishop is such in all the world, equal as a bishop to any of the same rank, superior to none. He has not, however, thence a right to act as a bishop where he pleases; he must not interfere with the diocese or charge of one of his brethren; should he do so, however, as for instance by ordaining, the act might be truly pronounced to be irregular; it certainly would be contrary to the general usage in the Christian Church from the beginning; and it would also probably be uncanonical; but it would not be *invalid*: the individual thus ordained would be a deacon or a priest.

For a portion of the world, however, destitute of ministers of God, *with no bishop appointed to rule over it*, it is not merely the right but the duty of any bishop, a right and a duty not created by canon, but belonging to the office itself, and existing before a canon was made, to hearken to a solicitation from the destitute region for the ministry, and to ordain for the work any who are qualified in his opinion for it, and willing to go.

The object of the canon we are about to consider is not to interfere with the exercise of this right, but to aid in its judicious exercise. It relates to the proper proof of the candidates' qualifications, not to the bishops' prerogatives. An individual from a part of the world where there is no bishop, may desire to obtain holy orders, that he may minister to his destitute countrymen; he may ask them of one of our bishops, who has an undoubted right to give them; the only question is, how shall the bishop be certified that the applicant is worthy of them?—this canon simply prescribes the mode of determining that fact, and does no more than confine a bishop of this Church to a *particular species of testimony*, a matter which the Church

is fully competent to do. The first law on the subject was the 18th canon of 1808.

1808. No bishop of this Church shall ordain any person to officiate in any congregation or church destitute or a bishop, situated without the jurisdiction of these United States, until the usual testimony from the Standing Committee, founded upon sufficient evidence of his soundness in the faith, and of his pious and moral character, has been obtained; nor until the candidate has been examined on the studies prescribed by the canons of this Church. And should any such clergyman so ordained wish to settle in any congregation of this Church, he must obtain a special license therefor from the bishop, and officiate as a probationer for at least one year.

This is still the law of the Church, the canon having been incorporated *verbatim*, in the revision of 1832. And it is worthy of note that the Church here recognizes the principle, certainly acted on in early times, that *in a territory having a bishop over it*, where the Church is duly organized, no other portion of the Christian Church is called on to interfere unasked. On this principle it was that the English prelates refused to consecrate a bishop for Vermont, because they had already given us the Episcopal succession.

Under this canon Bishop Hobart ordained one for the Island of St. Thomas before it had a bishop. Bishop Brownell ordained the Rev. Thomas Warner for St. Croix, and Bishop Doane ordained Mr. Wolfe, the missionary for "the East."

CANON XXIII.

OF CLERGYMEN ORDAINED BY FOREIGN BISHOPS, OR BY BISHOPS NOT IN COMMUNION WITH THIS CHURCH, AND DESIROUS OF OFFICIATING OR SETTLING IN THIS CHURCH.

At an early period after the American revolution, clergymen from the mother country from time to time came over, and this made it necessary very soon to provide for their case. The first law on the subject is the 9th canon of 1789.

1789. No person not a member of this Church, who shall profess to be episcopally ordained, shall be permitted to officiate therein until he shall have exhibited to the vestry of the church in which he shall offer to officiate, a certificate signed by the bishop of the diocese or district, or, where there is no bishop by three clergymen of the Standing

Committee of the Convention of that State, that his letters of orders are authentic, and given by some bishop whose authority is acknowledged by this Church, and also satisfactory evidence of his moral character.

Thus the law remained until it was changed by canon v. of 1804.

1804. A clergyman coming from a foreign country, and professing to be regularly ordained, shall, before he be permitted to officiate in any parish or church, exhibit to the vestry thereof, satisfactory evidence of his moral character, and a certificate signed by the bishop of the diocese, or, where there is no bishop, by three clerical members of the Standing Committee, that his letters of orders are authentic, and given by some bishop whose authority is acknowledged by this Church. And should any such clergyman desire to settle in any diocese, he shall first obtain the license of the bishop, or, where there is no bishop, the permission of three clerical members of the Standing Committee, to officiate within the diocese or state. And if within one year, he shall be guilty of any unworthy conduct, the bishop, or, where there is no bishop, three clerical members of the Standing Committee, shall withdraw this license or permission: nor shall he be allowed to discharge the clerical functions, till he shall have produced to the bishop such testimonials as are prescribed in the 2d canon of 1795, or to the clerical members of the Standing Committee, such credentials as would induce them to give said testimonials.

And in any case, before he shall be entitled to be inducted into a parish or church, he shall have resided one year in the United States.

And if any such foreign clergyman shall remove from one diocese to another before one year shall have expired, he shall not be allowed by the ecclesiastical authority of the diocese to which he goes, to officiate in said diocese, till he shall have complied with the requisitions of the canon concerning ministers re-

moving from one diocese or state to another.

The ninth canon of the Convention of 1789 is hereby repealed.

The former part of this law is in substance the same with that of 1789, which it repeals; but it contains some important additions, some of which were probably suggested by circumstances which had occurred.

Thus, a license is necessary to obtain a settlement:—testimonials, substantially the same with those given by the Standing Committee to a candidate for orders, are required, before permission can be granted to discharge the clerical functions:—one year's residence in the United States is required, before institution:—and subjection to ecclesiastical discipline is enforced.

The next canon in order was the xxxvi of 1808.

1808. A clergyman coming from a foreign country, and professing to be regularly ordained, shall, before he be permitted to officiate in any parish or congregation, exhibit to the minister, or if there be no minister, to the vestry thereof, a certificate, signed by the bishop of the diocese, or, if there be no bishop, by a majority of the Standing Committee duly convened, that his letters of orders are authentic, and given by some bishop whose authority is acknowledged by this Church; and also that he has exhibited to the bishop or Standing Committee, satisfactory evidence of his pious and moral character, and of his theological acquirements. And should he be guilty of any unworthy conduct, he shall be liable to presentment and trial. And in any case, before he shall be entitled to settle in any parish or church as the minister thereof, the bishop, or ecclesiastical authority of the diocese, must obtain satisfactory evidence of his respectable standing in the church there; and he must also have resided one year in the United States.

And if any such foreign clergyman shall remove from one diocese to another before one year have expired, he shall not be allowed by the ecclesiastical authority of the diocese to which he goes, to officiate in said diocese, till he shall have complied with the requisitions of the canon concerning ministers removing from one diocese or state to another.

This canon introduced some changes in the preceding, one of which deserves notice, because it recognises a principle touching the rights of the parochial clergy. Under the former law, the person ordained by a foreign bishop was required to satisfy the *vestry* of any church of his true character, before he could officiate: the *minister* of the Church was not mentioned. Now, wherever a minister is duly settled, it belongs to *him*, and not to the vestry to determine who of the clergy shall or shall not occupy his desk and pulpit; and here that right is recognized. He is, by this canon, to obtain satisfaction that the person professing to be a clergyman, has satisfied the Bishop, or if

there be none, the Standing Committee, of "his pious and moral character, and of his theological acquirements," and for this purpose he must produce to the minister of the parish, the certificate of the Bishop or Standing Committee to this effect; and also to the fact that his letters of orders are authentic. It is the duty of the clergyman to inquire into these things where there is a clergyman; if there be none, then the vestry must do it. Such a provision as we shall presently see, still exists, and very necessary is it that it should be scrupulously obeyed, for there have been instances of pretenders finding their way into some of our pulpits, by the inattention of some of the clergy.

The present law of the Church on this subject, is to be found in the canon of 1832.

1832. SECT. 1. A Clergyman coming from a foreign country, and professing to be regularly ordained, shall, before he be permitted to officiate in any parish or congregation, exhibit to the minister, or if there be no minister, to the vestry thereof, a certificate, signed by the bishop of the diocese, or, if there be no bishop, by all the clerical members of the Standing Committee duly convened, that his letters of orders are authentic, and given by some bishop whose authority is acknowledged by this Church, and also that he has exhibited to the bishop or Standing Committee, satisfactory evidence of his pious and moral character, and of his theological acquirements. And should he be guilty of any unworthy conduct, he shall be liable to presentment and trial. And in any case before he shall be entitled to settle in any parish or church as the minister thereof, the bishop or ecclesiastical authority of the diocese, must obtain satisfactory evidence of his respectable standing, in the Church there; and he must also have resided one year in the United States.

SECT. 2. And if any such foreign clergyman shall remove from one diocese to another before one year have expired, he shall not be allowed by the ecclesiastical authority of the diocese to which he goes, to officiate in said diocese, till he shall have complied with the requisitions of the canon concerning ministers removing from one diocese to another.

SECT. 3. And if such foreign clergyman be a deacon, he shall remain in this country at least three years, and obtain in this country the required testimonials of character, before he be ordained a priest.

SECT. 4. When a deacon or priest, ordained by a bishop not in communion with this Church, shall apply to a bishop for reception into the same as a minister thereof, he shall produce the testimonials of character required in the first section of Canon xxi.; and shall also,

not less than six months after his application, in the presence of the bishop and two or more presbyters, subscribe the declaration contained in the seventh article of the constitution; which being done, the bishop, being satisfied of his theological acquirements, may receive him as such.

This preserves the former law, and further provides, that a deacon, ordained by a foreign bishop, shall remain three years in this country, before he can be ordained a priest here.

It directs also, what testimony shall satisfy the bishop of the propriety of receiving as a minister, a deacon or priest ordained by a bishop not in communion with this Church. Before, it was left to the discretion of the bishop, and *any* testimony that was satisfactory to him sufficed: but now, the individual ordained abroad, who seeks admission as a minister, must exhibit such testimonials as to character, as are required from ordained ministers of other denominations, who desire to be ordained in the Church. These may be found on a previous page in our remarks on canon xxi.

Besides this, the applicant is required, in not less than six months after his application, to subscribe the constitutional declaration of a belief in the scriptures, as the word of God, containing all things necessary to salvation; and of conformity to the doctrines and worship of the Church in this country.

CANON XXIV.

OF MINISTERS CELEBRATING DIVINE SERVICE IN A FOREIGN LANGUAGE.

For some years after the American revolution, there was no Episcopal Church in this country, in which the service was performed in a foreign language. In the year 1704, certain French protestants who fled from their country after the revocation of the edict of Nantz, and who worshipped in their native tongue, erected in the city of New-York, an edifice known as the Church du St. Esprit.

In 1803, the minister and congregation, determined to conform to the Protestant Episcopal Church; their church was consecrated, and their pastor, the Rev. Mr. Albert, who had been ordained according to the manner of the Reformed Church of Geneva, was admitted by Bishop Moore of New York, to holy orders in the Episcopal Church. The services of the Church were thenceforth conducted with our liturgy translated into French, and this was the first Episcopal Church which worshipped in a foreign tongue. After the return of Mr. Albert to France, the Church invited from abroad Mr. Peneveyre of the Protestant church of Lucerne, Switzerland: and he, after his arrival, received Episcopal ordination, from Bishop Hobart. The church again became vacant, and the Rev. Mr. Verren, (the present rector,) who was a minister of the Protestant church at Ferney, was invited to take charge of it. He arrived in this country in the latter part of 1827, but, owing to the last canon we have presented, he could not be ordained until after a year's residence, and in 1828, he was ordained by Bishop Hobart. The case of Mr. Verren, gave rise to the first canon on this subject, which was the sixth of 1829.

1829. When a clergyman, coming from a foreign country, and professing to

be regularly ordained, shall be called to a Church of this communion in which divine service is celebrated in a foreign language, he may, with the approbation of the bishop of the diocese in which such church is situated, acting with the advice and consent of the Standing Committee, or with the unanimous approbation of the Standing Committee, if there be no bishop, and on complying with the other requisitions of the canons, settle in the said church as the minister thereof, without having resided one year in the United States, any thing in the thirty-sixth canon of 1808 to the contrary notwithstanding. And when a person not a citizen of the United States, who has been acknowledged as an ordained minister of any other denomination of Christians, applies for orders in this church, on the ground of a call to a church in which divine service is celebrated in a foreign language, the Standing Committee of the diocese to which the said church belongs, may, on sufficient evidence of fitness according to the canons, and by a unanimous vote at a meeting duly convened, recommend him to the bishop for orders, and the bishop may then ordain him, and he may be settled and instituted into the said church, without his producing a testimonial to his character by a clergyman, from his personal knowledge of him for one year, and without his having been a year resident in this country, any thing in any other canon of this church to the contrary notwithstanding. *Provided*, that in both of the above cases, the person applying produce a certificate, signed by at least four respectable members of this church, that they have satisfactory reason to believe the testimonials to his religious, moral, and literary qualifications to be entitled to full credit.

In 1832, this canon was re-enacted with no change, save in the reference to the number of a previous canon; and as it is now the law of the Church we give it below.

1832. When a clergyman coming from a foreign country, and professing to be regularly ordained, shall be called to a Church of this communion in which divine service is celebrated in a foreign language, he may, with the approbation of the bishop of the diocese in which such church is situated, acting with the advice and consent of the Standing Committee, or with the unanimous approbation of the Standing Committee, if there be no bishop, and on complying with the other requisitions of the canons, settle in the said church, as the minister thereof, without having resided one

year in the United States, any thing in the twenty-third canon to the contrary notwithstanding. And when a person, not a citizen of the United States, who has been acknowledged as an ordained minister of any other denomination of Christians, applies for orders in this church, on the ground of a call to a church in which divine service is celebrated in a foreign language, the Standing Committee of the diocese to which the said church belongs may, on sufficient evidence of fitness according to the canons, and by a unanimous vote at a meeting duly convened, recommend him to the bishop for orders, and the bishop may then ordain him, and he may be settled and instituted into the said church, without his producing a testimonial to his character by a clergyman, from his personal knowledge of him for one year, and without his having been a year resident in this country, any thing in any other canon of this church to the contrary notwithstanding. *Provided*, that in both of the above cases, the person applying produce a certificate, signed by at least four respectable members of this church, that they have satisfactory reason to believe the testimonials to his religious, moral, and literary qualifications to be entitled to full credit.

CANON XXV.

OF EPISCOPAL VISITATIONS.

The third canon of 1789, is the first which invites our attention under this title.

1789. Every bishop in this church, shall, as often as may be convenient, visit the churches within his diocese or district, for the purpose of examining the state of his church, inspecting the behavior of the clergy, and administering the apostolic rite of confirmation.

The ancient law of visitations (says Gibson*) was *once a year*; and such was the law of the English Church, as early as anno 787. *Unusquisque Episcopus parochiam suam omni anno, semel circumeat*. In process of time, however, practice rather than law, first introduced a change in this matter, and established triennial visitations, as is fully explained by the authority to which we have referred. Our canon leaving the frequency of visitations to the bishop's "convenience," seems to have followed the ecclesiastical law as established in the tenth century, according to which the injunction on archbishops and bishops was, "*circumeant praterea Dioceses suas, temporibus opportunis*." The subject of visitations was however, not long left thus to be regulated entirely by the convenience of the bishop. Without saying in express terms how frequently bishops should visit, a guide was given for the due regulation of their opinions, touching "convenience," which in effect has always had the full force of a positive

enactment. This was done by part of canon 1st of 1795.

1795. [First clause.] Every bishop in this Church, shall visit the Churches within his diocese or district, for the purpose of examining the state of his Church, inspecting the behaviour of the clergy, and administering the apostolic rite of confirmation. And it is deemed proper, that such visitations be made once in three years at least, by every bishop, to every church within his diocese or district, which shall make provision for defraying the necessary expenses of the bishop at such visitation. And it is hereby declared to be the duty of the minister and vestry of every Church or congregation, to make such provision accordingly.*

It will here be remarked that the Church does not hold the bishop bound to make visitations unless the Churches provide for defraying the expenses. The Convention of the Diocese may, of course, adopt any mode of paying its bishop's expenses, which may seem best to it. It may raise an Episcopal fund, and pay the bishop such a salary, as will be sufficient to support him, and provide for his travelling expenses also; or it may lay an assessment on the several parishes; but in some mode provision must be made, or the bishop may decline visiting without any violation of this canon. And this appears to be conformable to the former practice of the English Church, when, on a visitation, *procurations* (originally in provisions, and afterward in money) were assigned for the reception of the bishop.†

In 1804, an addition was made, by the fourth canon of that year, to the law; and this comes next in order for consideration.

1804. It shall be the duty of every Bishop of this church, to keep a register of his proceedings at every visitation of his diocese, and particularly of the names and ages of the persons confirmed, and to report a copy of such register to the House of Bishops, at every triennial meeting of the General Convention of this church, in order that the same may be communicated to the House of Clerical and Lay Deputies, to be preserved among the general records of the Church.

The cause of this provision is supposed to be this: at the time the law was made, the clergy were not required to keep a list of those who were confirmed in their parishes. It formed no necessary part of the parish register, which was confined by the canon to baptisms, marriages, and funerals. Hence the bishop was required to keep a register, and as it was placed upon no parochial record, it was thought advisable to make for it a safe place of deposit, among the documents of the General Convention.

The next canon was the twentieth of 1808.

* The residue of this canon relates to the two subjects of the election of bishops, and the performance of episcopal duties in vacant dioceses: its provisions on these heads may be found under canons 11 and vii, of this volume.

† See Gibson, 993.

1808. Every bishop in this Church shall visit the Churches within his diocese or district, for the purpose of examining the state of his church, inspecting the behaviour of the clergy, and administering the apostolic rite of confirmation. And it is deemed proper that such visitations be made once in three years at least, by every bishop, to every Church within his diocese or district, which shall make provision for defraying the necessary expenses of the bishop at such visitation. And it is hereby declared to be the duty of the minister and vestry, of every Church or congregation, to make such provision, accordingly.

The bishop of any diocese, state, or district, may, on the invitation of the convention, or standing committee of the Church in any state or diocese, where there is not a bishop, visit and perform the episcopal offices in that State, or part of the State, as the case may be; provision being made for defraying his expenses, as aforesaid; and such State or part of a State, shall be considered as annexed to the district or diocese of such bishop, until a bishop is duly elected and consecrated for such State or diocese, or until the invitation given by the convention or standing committee be revoked.

But it is to be understood, that to enable the bishop to make the aforesaid visitations, it shall be the duty of the clergy, in such reasonable rotation as may be devised, to officiate for him, in any parochial duties which belong to him.

It shall be the duty of the bishop to keep a register of his proceedings at every visitation of his diocese.

This canon remained unaltered until the general revision of 1832, when, very properly it was divided, and its several portions distributed under their appropriate heads in other canons.

The canon of 1832, the present law of the Church, is as follows:

1832. **SECT. 1.** Every bishop in this Church shall visit the churches within his diocese, for the purpose of examining the state of his church, inspecting the behavior of the clergy, and administering the apostolic rite of confirmation. And it is deemed proper, that such visitations be made once in three years at least, by every Bishop, to every church within his diocese, which shall make provision for defraying the necessary expenses of the Bishop at such visitation. And it is hereby declared to be the duty of the minister and vestry of every Church or congregation, to make such provision accordingly.

SECT. 2. But it is to be understood, that to enable the bishop to

make the aforesaid visitations, it shall be the duty of the clergy, in such reasonable rotation as may be devised, to officiate for him in any parochial duties which belong to him.

SECT. 3. It shall be the duty of the bishop to keep a register of his proceedings at every visitation of his diocese

[TO BE CONTINUED.]

Practical Christianity.

EXCERPTA.

ON THE GOODNESS OF THE ALMIGHTY.

As the sun sends forth a benign and gentle influence on the seed of plants, that it may invite forth the active and plastic power from its recess and secrecy, that by rising into the tallness and dimensions of a tree it may still receive a greater and more refreshing influence from its foster-father, the prince of all the bodies of light; and in all these emanations the sun itself receives no advantage but the honor of doing benefits: so doth the Almighty father of all the creatures; he at first sends forth his blessings upon us, that we by using them aright should make ourselves capable of greater; while the giving glory to God, and doing homage to him, are nothing for his advantage, but only for ours; our duties toward him being like vapours ascending from the earth, not at all to refresh the region of the clouds, but to return back in a fruitful and refreshing shower; and God created us, not that we can increase his felicity, but that he might have a subject receptive of felicity from him.

Does not God send his angels to keep thee in all thy ways? are not thy ministering spirits sent forth to wait upon thee as thy guard? art not thou kept from drowning, from fracture of bones, from madness, from deformities, by the riches of the divine goodness? Tell the joints of thy body, doest thou want a finger? and if thou doest not understand how great a blessing that is, do but remember how ill thou canst spare the use of it when thou hast but a thorn in it. The very private blessings, the blessings of immunity, safeguard, and integrity, which we all enjoy, deserve a thanksgiving of a whole life. If God should send a cancer upon thy face, or a wolf into thy breast, if he should spread a crust of leprosy upon thy skin, what wouldst thou give to be but as now thou art?—*Bishop Taylor.*

LUKEWARMNESS AND ZEAL.

HE that is warm to-day and cold to-morrow, zealous in his resolution and weary in his practices, fierce in the beginning, and slack and easy in his progress, hath not yet well chosen what side he will be of. For religion cannot change though we do; and, if we do, we have left God; and whither he can go that goes from God, his own sorrows will soon enough instruct him. This fire must never go out; but it must be like the fire of heaven; It must shine like the stars, though sometimes covered with a cloud, or obscured by a greater light; yet they dwell for ever in their orbs, and walk in their circles, and observe their circumstances; but go not out by day nor night, and set not when kings die, nor are extinguished when nations change their government. So must the zeal of a Christian be, a constant incentive of his duty; and though sometimes his hand is drawn

back by violence or need, and his prayers shortened by the importunity of business, and some parts omitted by necessities and just compliances; yet still the fire is kept alive, it burns within when the light breaks not forth, and is eternal as the orb of fire, or the embers of the altar of incense.

In every action of religion God expects such a warmth, and a holy fire to go along, that it may be able to enkindle the wood upon the altar, and consume the sacrifice; but God hates an indifferent spirit. Earnestness and vivacity; quickness and delight, perfect choice of the service, and a delight in the prosecution, is all that the spirit of a man can yield towards his religion: the outward work is the effect of the body; but if a man does it heartily and with all his mind, then religion hath wings, and moves upon wheels of fire.

However it be very easy to have our thoughts wander, yet it is our indifferency and lukewarmness that makes it so natural; and you may observe it, that so long as the light shines bright, and the fires of devotion and desires flame out, so long the mind of a man stands close to the altar and waits upon the sacrifice; but as the fires die and desires decay, so the mind steals away and walks abroad, to see the little images of beauty and pleasure which it beholds in the falling stars and little glowworms of the world. The river that runs slow and creeps by the banks, and begs leave of every turf to let it pass, is drawn into little hollownesses, and spends itself in smaller portions, and dies with diversion; but when it runs with vigorousness and a full stream, and breaks down every obstacle, making it even as its own brow, it stays not to be tempted with little avocations, and to creep into holes, but runs into the sea through full and useful channels; so is a man's prayer; if it moves upon the feet of an abated appetite, it wanders into the society of every trifling accident, and stays at the corners of the fancy, and talks with every object it meets, and cannot arrive at heaven; but when it is carried upon the wings of passion, and strong desires a swift motion and a hungry appetite, it passes on through all the intermedial regions of clouds, and stays not till it dwells at the foot of the throne, where Mercy sits, and thence sends holy showers of refreshments.—*Ibid.*

TOLERATION.

ANY zeal is proper for religion, but the zeal of the sword and the zeal of anger; this is the *bitterness of zeal*, and it is a certain temptation to every man against his duty; for if the sword turns preacher, and dictates propositions by empire instead of arguments, and engraves them in men's hearts with a poniard, that it shall be death to believe what I innocently and ignorantly am persuaded of, it must needs be unsafe to *try the spirits*, to *try all things*, to make inquiry; and yet without this liberty, no man can justify himself before God or man, nor confidently say that his religion is best. This is *inordination of zeal*; for Christ, by reproving *St. Peter* drawing his sword, even in the cause of Christ, for his sacred and yet injured person, teaches us not to use the sword, though in the cause of God, or for God himself.

When Abraham sat at his tent door, according to his custom, waiting to entertain strangers, he espied an old man, stooping and leaning on his staff, weary with age and travail, coming toward him, who was an hundred years of age. He received him kindly, washed his feet, provided supper, caused him to sit down; but observing that

the old man eat, and prayed not, nor begged for a blessing on his meat, he asked him 'why he did not worship the God of heaven. The old man told him, that he worshipped the fire only, and acknowledged no other God. At which answer Abraham grew so zealously angry, that he thrust the old man out of his tent, and exposed him to all the evils of the night, and an unguarded condition. When the old man was gone, God called to Abraham, and asked him where the stranger was. He replied, I thrust him away because he did not worship thee. God answered him, I have suffered him these hundred years, although he dishonored me; and couldst not thou endure him one night?—*Ibid.*

BISHOP HOOPER ON JUSTIFICATION.

"St. Paul, when he saith that we be justified by faith, meaneth that we have remission of sins, reconciliation, and acceptance into the favor of God. To be justified by faith in Christ is as much as to say, we obtain remission of sin and are accepted into the favor of God by the merits of Christ. To be justified by works, is as much as to say, to *deserve* remission of sin by works. Faith doth not only show us Christ that died and now sitteth at the right hand of God, but also *applieth* the merits of his death unto us, and maketh Christ ours. It disputeth not what virtues it bringeth (wretched soul,) to claim this promise of mercy, but forsaking her own justice, offereth Christ dead upon the cross, and sitting at God's right hand. It maketh nothing to be the *cause*, wherefore this mercy should be given, saving only the death of Christ, which is the only sufficient price and gauge for sin. And although it be necessary that in the justification of a sinner, contrition be present, and that necessarily charity and virtuous life must *follow*; yet doth the Scripture attribute the only remission of sin unto the mercy of God, which is given only for the merits of Christ and *received only by faith*. And mark this manner of speech; 'we are justified by faith,' that is 'we are justified through the confidence of mercy.' This word faith, doth comprehend as well persuasion and confidence, that the promise of God appertaineth unto us, for Christ's sake, as the knowledge of God. For faith, though it desire the company of contrition and sorrow for sin, yet contendeth it not in judgment upon the merits of any works, but only for the merits of Christ's death. We must therefore only trust in the merits of Christ, which satisfied the extreme jot and uttermost point of the law for us. *And this his justice and perfection, he imputeth and communicateth to us by faith.* Such as say that faith *only* justifieth not, because other virtues be present, they cannot tell what they say. Every man that will have his conscience appeased must mark these two things, *how* remission of sin is obtained, and *wherefore* it is obtained. Faith is the *mean* whereby it is obtained, and the cause *wherefore* it is received is the merits of Christ. Although faith be the *means* whereby it is received, yet hath neither faith, nor charity, nor contrition, nor the word of God, nor all those knit together sufficient merits *wherefore* we should obtain remission of sin. Let the man burst his heart with contrition, believe that God is good a thousand times, and burn in charity, yet shall not all these satisfy the law, nor deliver man from the ire of God, till such time as faith letteth fall all hope and confidence in the merit of such virtues as be in man, and say, 'I do behold thy unfruitful servant; only for the merits of Christ's blood give me remission of sins.' As the fathers of the Old Testament

used the brazen serpent, so must those of our Church use the precious body of Christ. They looked upon him (the serpent,) only with the eyes of faith, they kissed him not, they touched him not with their hands, they ate him not corporeally, nor really, nor substantially; yet by their belief, they obtained health. So Christ himself teacheth us the use of his precious body; to believe and look upon the merits of his passion suffered upon the cross, and so to use his precious body against the sting of original and actual sin; not to eat his body transformed into the form of bread, or *in* the bread, *with* the bread, *under* the bread, *behind* the bread, *or before* the bread, corporeally or bodily, substantially or really, invisible, or any such ways, as many men, to the great injury of Christ's body, do teach.

"They that will justify themselves any other way than by faith, do doubt always whether their sins be forgiven or not; and by reason of this doubt they can never pray unto God aright."—*Bishop Hooper's Declaration of Christ. Fathers of the English Church. pp 141, 149.*

Education.

[For the Church Record.]

REMARKS ON POPULAR EDUCATION.

NUMBER IX.

ITS INADEQUACY AS AN ELEMENT OF MORAL POWER.

[CONTINUED.]

IN my last number, I endeavored to show that in *individuals* there was no such connection between the intellect and moral powers—that the cultivation of the former was necessarily attended with the elevation and improvement of the latter. I now proceed to show that this is equally true of *communities*. As it is assumed as an undoubted fact, in all the reasonings of those, (and they are "the many") who would expel the Christian religion, in all its distinctive features, from our schools—that sound morality can be enforced without it, and that the diffusion of knowledge and mental cultivation are sufficient to reform and preserve a nation's morals,—and as these views are now going forth to their legitimate results, which must, as I apprehend, be to sap the foundations of all virtue, and lead us as a people, to rapid and irretrievable ruin, I shall give it as careful an examination as my time and means will allow. In this number, I shall confine myself to a *general* view of the results of learning upon the morals of ancient nations. And I think it will appear in the history of all former civilization, that the era, in each country, most distinguished for literature and refinement, has also been the period of their most flagrant and universal vice.

We will begin, *first*, with Egypt—the country to which we trace the earliest civilization, and from which it was carried to Greece and Rome, and through them to most of the European nations. And the result we wish to obtain will be secured by simply inquiring into their relative position in intellectual civilization and moral character with contemporary nations; and by inquiring, whether they were as superior in *morals*, as they were in knowledge. There can be no question as to the superiority of their civilization. "As the Egyptians were more early acquainted than any other nations of antiquity, with the useful, and even the elegant arts, they were no less eminent for their early cultivation of the sciences."*

The education of their children also was very particularly attended to, according to the ideas that then prevailed upon that subject; "they were carefully brought up to the trade of their father, and instructed by the priests in the public schools."† And there is reason to believe that the morality taught by them was as pure as could be expected without a revelation. Certainly, if the moral doctrines of Pythagoras and Plato, who both visited Egypt to study philosophy, were learned there, their speculative opinions were of a correct and even exalted character. "In theology the secret doctrines of the priests are generally allowed to have been pure, refined and rational."‡ Such then is Egypt in her early history—preëminent above all contemporary nations; to her, as to the polished Greeks, in after time, all others are rude barbarians. But how is it with respect to her *morals*? Is she equally as favorably distinguished in this particular? For if the cultivation of the arts and sciences are, of themselves, sufficient to make a difference in the national morality, she must be. But it is not so. The same history that records her fame in science, records also her infamy in vice.

"We have seen the Egyptians, a people remarkable for their early civilization; for the order of their civil policy, the wisdom of their laws, and their singular progress in the arts—at a period when almost all the nations of the earth were sunk in ignorance and barbarism. *It must therefore, without doubt appear extraordinary that, with all these advantages, the character of this people was held EXTREMELY LOW, and even DESPICABLE among the contemporary nations.*" "The character of the Egyptians, with respect to *morals*, drew upon them the *disesteem* of other nations. They were accused of great cunning and insincerity in their dealings. The term *Αγγοπρεπεία* (to play the Egyptian) was proverbially used by the Greeks to signify *cozening* and *over-reaching*. With respect to modesty and decorum, *their manners were shamefully loose. In the festivals in honor of their Gods, they committed such indecencies, that Herodotus, Diodorus, and others of the ancient writers, not over delicate themselves, have expressed a reluctance to enter into particular details.*"‡

Such is the testimony of history,—that while Egypt was the depository of all the arts and sciences then known, and elevated to a state of civilization and refinement infinitely above all surrounding nations, she was actually sunk below them in immorality, and was as much the object of the barbarian's detestation for her *vice*s, as she was of their envy and admiration for her refinement. The "corrective power of knowledge" availed but little here.

2d. If now we turn to Greece, we shall find as the records of history are more full and authentic, the same fact, more palpable and distinct—the age of her highest literary renown and mental refinement is also the period of her deepest infamy in morals. Athens was at the zenith of her glory in the time of Pericles;—but so profligate were her morals at this time, that the reader of history loses all relish for the magnificence and beauty of her arts, in his disgust at her effeminate and abounding vice. And the historians have placed her glory and shame in such immediate proximity—such juxtaposition is there between her great mental achievements and her deep moral depravity, that the writers might seem to have regarded

* Ency. Amer. Art. Egypt.

† Tytler, vol. 1, p. 43.

‡ Uni. Hist. vol. 1, p. 43, 7.

* Tytler's Uni. His. Boston ed. vol. 1, p. 42.

them as cause and effect, and to have prepared their statements as an argument in favor of the position now under discussion. Thus they speak: "The age of Pericles is the era of the greatness, the splendor and the luxury of Athens, and the period from which we may date her decline."^{*}

"In the course of a few years the success of Aristides, Cimon, and Pericles had tripled the revenues, and increased in a far greater proportion, the dominions of the Republic. The pleasure of the eye was peculiarly consulted and gratified in the architecture of the theatres and other ornamental buildings; for as Themistocles had strengthened, Pericles adorned his native city, and unless we had the concurring testimony of antiquity, as well as the immortal remains of the Parthenon, or temple of Minerva which still excites the admiration of travellers, it would be difficult to believe that in the space of a few years, there could have been erected those inestimable wonders of art, those innumerable temples, theatres, statues, altars, baths, gymnasia, and porticos, which rendered Athens the eye and light of Greece."

"But it would have been fortunate for the Athenians, if their extorted wealth had not been employed in more perishing, as well as more criminal luxury. Instead of the bread, herbs and simple fare recommended by the laws of Solon, the Athenians, soon after the eightieth Olympiad, availed themselves of their extensive commerce to import the delicacies of distant countries, which were prepared with all the refinements of cookery. The wines of Cyprus were cooled with snow in summer; in winter, the most delightful flowers adorned the tables and persons of the wealthy, etc."

But it is unnecessary to crowd the picture, since it may be observed in one word, that the vices and extravagancies, which characterized the declining ages of Greece and Rome, took root in Athens, during the administration of Pericles, the most splendid and most prosperous in the Grecian annals. The Grecian history of those times affords a more striking contrast than ever appeared in any other age or country, of wisdom and folly, of magnanimity and meanness, of liberty and tyranny, of simplicity and refinement, of austerity and voluptuousness."

"At this period, the Athenian youth are said to have dissipated their fortunes, and melted the vigor of their mind and body. Weary and fastidious with excess of criminal indulgence, they lost all capacity or relish for solid and manly occupations; and at once deserted the exercises of war, and the schools of the philosophers. Idleness, indulgence and dissipation had reduced the greater part of the Athenians to extreme indigence. And when the negligence of those having the administration of justice, could not be surprised, their avarice might be bribed; justice was sold; riches, virtue, eminence of rank or abilities, always exposed to danger, and often ended in disgrace."[†] And the historians who give this record of their morals, tell us that: "notwithstanding the general corruption of manners, which at this time prevailed in Athens, and in other cities of Greece, the arts and sciences were still cultivated with ardor and success. Natural Philosophy was enriched with many important discoveries; the different branches of mathematics, mechanics, and astronomy received great improvements; and moral philosophy received much attention;[‡] and all the elegant arts, as music, painting, statuary, architecture, etc., were at

this time in the very zenith of their glory. At this time, when philosophy and poetry, music and painting, and all the arts that adorn and polish society, flourished in full vigor and beauty; when Sophocles and Euripides charmed the ears, and Phidias and Glycon and Praxiteles fascinated the eyes, then it was that Thucydides was exiled for his virtue, and Socrates martyred for his religion; and the cultivated, polished Greeks, enervated by their vices, though for a moment roused by the burning eloquence of Demosthenes, fell an easy prey to the uncorrupted vigor of the Macedonian phalanx. Where was the boasted "corrective power of learning," in this era of Grecian history? What had neutralized its sanative virtues in this period of its most glorious achievements?

3d. But let us turn to Rome; and upon examination, I think we shall find but a continuation of the same historical picture. In the early history of the Republic, while simple in her manners and vigorous, she was rude and uneducated; it was not till after the Punic wars, when wealth and luxury poured in upon her, and the Grecian Literature was extensively cultivated, and she had reached a proud eminence in the arts, that she began to decline.

But let us listen to the historian himself: "Sed civitas incredibile memoratu est, adepta libertate, quantum brevi creveri: tanta cupido gloriæ incescerat. Jam primum juvenis simul laboris, ac belli patiens erat, in castris per usum militiam discabat: magisque in decoris armis et militariibus equis, quam in scortis atque conviviis, lubricum habebant. . . . Laudis avidi, pecuniæ liberales erant." "Igitur domi militiaeque boni mores colebantur; . . . jus bonumque apud eos, non legibus magis quam natura, valebat. . . . cives cum civibus de virtute certabant: in suppliciis deorum magnifici, domi parci, in amicis fideles erant."

It is incredible how much the city increased after the recovery of its liberty: so great was the ardor of its citizens for glory. The youth, as soon as they were able to bear arms went to the camp, where they were trained by labor and practice for the art of war; and they took greater pleasure in military renown, than in licentiousness and banqueting. . . . They were fond of applause, but liberal of money. . . . Good morals therefore were cultivated both at home and abroad. Laws had no greater influence in determining them to the practice of justice and equity than their natural disposition, all the contest that subsisted among the citizens, was in virtuous deeds. They were magnificent in their sacrifices of piety; frugal in their families; and faithful to their friends."

Such is the picture of their early state, when unvisited by the "corrective power of learning." When blessed with its healing light and influence, they are thus described:—"Sed ubi labore atque justitia res publica crevit . . . primo pecuniæ deinde imperii cupido crevit: ea quasi materies omnium malorum fuit. Namque avaritia fidem, probitatem ceterasque artes bonas, subvertit; pro his superbiam, crudelitatem, deos negligere omnia venalia habere, edocuit. . . . Hæc primo paulatim crescere, interdum vindicari; post ubi contagio quasi, pestilentia inuasit, civitas immutata; imperium, ex justissimo atque optimo, crudele intolerandumque factum." But when by probity and industry, the state had become powerful; first, a love of money possessed their minds: then a passion for power: and these were the seeds of all the evils that followed. For avarice

rooted out faith, probity, and every worthy principle; and in their stead substituted insolence, inhumanity, contempt of the gods, and a mercenary spirit. These corruptions at first grew by degrees, and were sometimes checked by correction. At last, the infection spreading like a plague, the state was entirely changed, and the government, from being the most righteous and equitable, became the most cruel and insupportable.*

The period here described, is the golden age of Augustus. It was when the forum echoed with the eloquence of Cicero, Hortensius, and Crassus; and her groves with the melody of Virgil, and Horace, and Ovid; it was when Pliny and Quintilian wrote, and Caesar and Augustus ruled—it was to this period the satirist refers when he indignantly exclaims:—

"Nil erit ulterius, quod nostris moribus addat
Posteritas; eadem cupient facientque minores."
Omne in præcipiti vitium stetit.—Juv. Sat. l. 206.
Nullum crimen abest, facinusque libidinis, ex quo
Paupertas Romana perit.—Sat. VI. 364.

"Such, such is Rome! no deed for future time
Is left, to mark maturity of crime;

* Since Rome from want and hardship was secure,
All vice abounds, and every crime's mature."

Such, then, is the testimony of history, as to the effects of intellectual culture merely upon the morals of a nation. We have seen that in each of the most distinguished eras of early civilization, the highest state of intellectual refinement has been indissolubly associated with the lowest and most depraved condition of morals. And if from this we may not infer more, we certainly cannot infer less, than that, if intelligence did not hasten the downfall of these nations, it had no power to preserve them.

If now it be said that the grand defect of Grecian and Roman civilization was the aristocracy of its character, the limitations of its blessings to a favored few, and also the narrow circle that included all that was then known; I answer, first, it is a great mistake to suppose, as is often done, that the means and blessings of education were confined to a very small portion of the community: and second, that the knowledge, or education which then prevailed, was much better calculated to produce a favorable result upon the moral character, than that which obtains in our day.

It is true, they had not the same means of "diffusion" that characterize our times, but they had greater facilities for acquisition and retention. They were not taught to read and write, but they were instructed in a way, which, in some respects was far better. "The populace of Athens, constituted one grand adult school. Orators, poets, and philosophers were their teachers. The facts of their history, the achievements of their heroes, the glories of their ancestors, were all treasured up in their memories in the enduring forms of eloquence and poetry. Their minds were stored with the maxims of philosophy, and the sentiments of virtue; their memory was the storehouse of whatever had been wisely said, or felicitously expressed, of the thoughts that breathed from the most exalted patriotism, and the words that burned upon the lips of the sublimest and sweetest bards." We very much mistake in supposing, that because literary works were not then multiplied by the prodigious fecundity of the press, there could be no diffusion of their contents; the living voice was then the organ of communication, and the living memory the receptacle of their treasures; and when the drama and public recitations were attended by tens of thousands at a time, each, of all the populace so intent, that at the misrecital of a verse, they

* Gillie's Greece, vol. III, p 94.

† Gillies' Greece, vol. I, p. 565—8, and vol. 3d, p. 84, et Plutarch in Pericle.

‡ Gillies' Greece, vol. 3, p. 94.

* Sallustii Catalina, sec. 7, 9.

* Sallustii Catalina, sec. 10.

would rise in tumultuous confusion from their seats, there must have been, among all classes, an acquaintance with literature; not surpassed in our day. Nor should it be forgotten in the estimate, that the nauseous, effeminate, polluting trash, which now passes under the name of "literature," and which makes up the sum total of the "literary" attainments of so large a portion of our "reading public," never polluted the minds of the Greeks and Romans. Plutarch relates an incident in the life of Nicias, which may give us an idea of the accuracy and extent of the knowledge possessed by the common people of their highest order of literary works. Having described the defeat and capture of the Athenian army in Sicily, he says:—"Some of the prisoners owed their preservation to Euripides. Some having been set at liberty for teaching their masters what they remembered of his poems, and others having got refreshments when they were wandering about after battle, for singing a few of his verses. Nor is this to be wondered at, when they tell us, that a ship from Counus, being pursued by pirates, was going to take shelter in one of their ports, and was at first refused by the Sicilians, but upon asking the crew whether they knew any verses of Euripides; and being answered in the affirmative, they received both them and their vessel.

Such was the diffusion of their literature.

As to the kind of information, it is true that they were not generally taught to "read and write." But then I suppose, it will not be contended, that all knowledge consists in "reading, writing and arithmetic," or that this particular information has anything more of a moral quality about it, than various other kinds: reading and writing is not knowledge—they are only the means, the instrument of knowledge. The same remark as to the moral effects, may be made of the various sciences in which the moderns excel the ancients. Now the education of the Greeks and Romans was far superior in its adaptation to the moral wants of man than that which prevails among us. It was education rather than instruction—wisdom rather than knowledge. "Among the principal objects of the institutions of Lycurgus, the education of the youth of the republic was that on which the legislator bestowed the most particular attention. . . . In impressing on the minds of youth the duties of religion, the great lessons of morality, and instructing them in the laws of their country, the utmost attention was bestowed. Thus the reproach which some authors have thrown on the Spartan education, that it was fitted only to make a nation of soldiers—and that the mind, as to every useful science, was left in ignorance, is a rash and ill-founded accusation."* "The submission of subjects to their prince, the duty of the prince to preserve inviolate the rights of his subjects, the obedience of children to their parents, the respect of the young for the aged, the sacred laws of truth, justice, honor, and decency were inculcated and maintained by the awful authority of religion."†

The education of the Romans was of the same general character. "Although the laws prescribed no such system as that of Sparta, yet there never existed a people who bestowed more attention on the education of their youth. Such was the anxious care bestowed on their children by the Roman matrons, that they not only educated their own children, but accounted it an honorable employment to superintend and assist in

educating the children of their relations. To inspire that severe and rigid virtue which can alone support a democratic form of government was the first and most sacred duty of these noble matrons."*

Their education, then, was such, both in its nature and extent, as to give increasing force to our argument. It shows, that not only simple intellectual refinement, and the acquisition of knowledge, but that moral instruction not founded in Christianity, is utterly incompetent to rectify the public manners.

Our whole system of popular education in America is based upon the notion, that simple knowledge and intellectual cultivation without the religion of the New Testament is sufficient for public and private virtue. But it is a false notion. At present, the indirect influence of religion, which reaches our youth through various other channels, than the schools, has, as far as it goes, a healthy and restoring moral influence. And it should be observed, that this influence, which, for the most part, is entirely *ab extra*, is falsely claimed for the schools, where religion is not allowed to utter her voice; and hence the complacent inference, even by the religious community, that knowledge such as they can impart, independent of Christianity, is a sufficient basis and motive for morality. But, presently, when, through the influence of this irreligious system, Christianity, as a living, actuating principle, shall have been expelled from our midst, and nothing left but its dead letter, and uninspiring forms, (and this *must be its result*) then shall we add our testimony to that of antiquity, and instead of boasting of the "corrective power of learning," our experience and epitaph may both be written in the language of the prophet:—"Thy wisdom and thy knowledge it hath perverted thee." C. D. J.

Ecclesiastical Intelligence.

NEW HAMPSHIRE.

The bishop of the Eastern Diocese visited Dover, N. H., on Wednesday, the 17th inst., and consecrated to the service of Almighty God, by the name of St. Thomas's Church, the beautiful edifice recently erected in that flourishing town. Prayers were read by the Rev. P. S. Ten Broeck, rector of St. Paul's Church, Concord, N. H.; the lessons by the Rev. T. R. Lambert, chaplain in the United States navy, and the sermon was preached by the bishop from 1 Kings ix., 3. The sentence of consecration was read by the Rev. Dr. Burroughs, rector of St. John's Church, Portsmouth. In the afternoon, the Rev. Mr. Lambert read prayers, and the Rev. Dr. Burroughs preached.

We have received from a correspondent the following interesting particulars. "In the evening, the church was again filled by a very large assembly. Evening prayer was offered by Rev. Mr. Lambert. The sermon was delivered by our venerable diocesan. Text, Heb. vi. 1, 2; Pet. i. 5-7. The subject of this discourse was, 'the elements of Christian character, its progress and perfection.' It was well adapted, not only to inquirers after truth, but was full of instruction to the established Christian, and especially to the candidates for confirmation. This was one of the happiest discourses of the bishop, and from the manner in which it was received it is evident that our friends in Dover well know how to appreciate the sound doctrine, wisdom, and experience of him who has been so long continued to us as a pattern of Christian ex-

celle and a preacher of scriptural truth. At the close of the discourse the rite of confirmation was administered to ten individuals.

"It was a source of the highest satisfaction to find that the bishop, notwithstanding his late severe illness, engaged with his usual zeal and earnestness in the service. This is the second time that he has visited this new parish. His visits are always hailed with joy, and its members feel that his words are full of blessing to them. May the Lord in mercy long continue him, a blessing to that portion of his heritage committed to his charge.

"It was, we understand, the intention of the rector to have continued the religious exercises for several days. For this purpose, he had invited a large number of clergymen to attend. We were much disappointed to find so few accepted of the invitation. There was not present a single presbyter or deacon from Massachusetts. Our young parishes need the labors, sympathies, and prayers of their brethren.

"According to the above arrangement the first service was holden in the church on Tuesday evening; the service was read by Rev. T. R. Lambert. An appropriate sermon was delivered by Rev. P. S. Ten Broeck; text, Luke iv. 23.

"We would add, for general information, that this parish was organized in September, 1839. Within a little more than one year, and that the first of its existence, it has erected a beautiful Gothic church, capable of seating about four hundred people. It has never gone abroad to ask for missionary aid in the support of the ministry. We were pleased to observe that the congregation engaged unitedly in the service, and that the chants and hymns were performed with so much devotion, and in so skilful and appropriate manner.—*Christian Witness*.

MASSACHUSETTS.

The "Christian Witness," comes to us this week with the additional title of the "Church Advocate." The Rev. Dr. Stone, and the Rev. Messrs. Clark and Woart are announced as joint editors; and the paper is to be published "under the advice and patronage of the Bishop of the Eastern Diocese, who, it is hoped, will appear as an occasional contributor to its contents."

ORDINATION.—On Wednesday morning, March 24, in Grace Church, Boston, the Rt. Rev. Bishop Griswold admitted the Rev. W. R. Babcock, rector of Christ Church, Gardiner, Maine, to the holy order of priests. Prayers were read by the Rev. J. Pratt, rector of St. Stephen's Church, Portland.

The Bishop preached in St. James's Church, Roxbury, on Sunday morning last, and in the afternoon at the Missionary Chapel in this city, and there confirmed seven.

He has made an appointment to visit Clappville on Sunday next.—*Christian Witness*.

On his return from Dover, on Thursday, the 18th inst, Bishop Griswold preached in the afternoon, in Christ Church, Andover, with his usual plain and earnest manner, and confirmed seven persons, making the number admitted to confirmation in this church during the last ten months, twenty. As five of the individuals who last received the bishop's hands, and renewed their baptismal engagements, as preparatory to their admission to the Lord's supper, are heads of families, this confirmation affords the rector and mem-

*Tytler's Lectures, vol. 1, p. 92-3.

†Gillies' Greece, vol. 1, p. 47.

*Tytler's Uni. Hist., vol. 1, p. 423.

bers of the parish no little gratification and encouragement. Their fervent prayer to God is, that he may long preserve the life of their bishop whose usefulness does not diminish with the increase of his years, and permit him to make them many similar visits.—*Ibid.*

RHODE ISLAND.

Sunday, March 7, Bishop Griswold confirmed five persons in Christ Church, Lansdale.

On Tuesday, the 9th, in St. Stephen's Church, Providence, the Bishop admitted Rev. Gregory Leeds to the order of Priests.—*Gospel Messenger.*

NEW-YORK.

BISHOP ONDERDONK'S APPOINTMENTS FOR THE ANNUAL CONFIRMATIONS IN NEW-YORK AND BROOKLYN.

Sunday next before Easter, April 4, St. Mark's Church. Second Sunday after Easter, and Festival of St. Mark the Evangelist, April 25, St. Ann's Church, Brooklyn.—*Churchman.*

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Fourth Sunday after Easter, May 9, A. M., St. John's Church, Troy; 4 P. M., Lansingburgh, Rensselaer county. Tuesday, 11, Hoosick Falls. Friday, 14, Ticonderoga, Essex county.

Fifth Sunday after Easter, or Rogation Sunday, May 16, Glenn's Falls, Warren county. Tuesday, 18, Stillwater, Saratoga county. 19, Mechanicville. The Ascension of our Lord Jesus Christ, May 20, Milton. 21, Charlton. 22, West Charlton.

Sunday after Ascension, May 23, Port Jackson, Montgomery county. 24, Fonda. 25, Johnstown, Fulton county. Thursday, 27, Little Falls, Herkimer county. 28, Fairfield. 29, Norway.

Whitsunday, May 30, Herkimer. Tuesday in Whitsun Week, June 1, Westford, Otsego county. Consecration A. M., Confirmation P. M. 2, Jacksonborough. Friday, 4, Schenectady.

Trinity Sunday, June 6, A. M. Trinity Church, Albany; 4 P. M. St. Luke's Chapel, West Troy, Albany county. St. Barnabas the Apostle, Friday June 11, Astoria Female Institute, Astoria, Queens county. 12, do.

First Sunday after Trinity, June 13, St. James' Church, New-York.

Second Sunday after Trinity, June 20, Williamsburgh; Kings county.

St. Peter the Apostle, Tuesday, June 29, Flushing, Queens county, St. Ann's Hall. 30, do. July 1, St. Thomas' Hall. 2, do.

Fourth Sunday after Trinity, July 4, Richmond, Richmond county. Thursday, 8, St. Paul's College, College Point, Queens county. 9, do.

Where ordinations are to take place, the candidates are expected to see that the proper number of Presbyters, two at least, is in attendance.

The neighboring clergy are expected to make arrangements for officiating occasionally, prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, during the same period, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.—*Ibid.*

Bishop Onderdonk requests that those Deacons of this Diocese who expect to apply for Priests' Orders during the ensuing season, will give him immediate notice thereof.

He also requests that he may be informed what consecrations of churches will be expected, and of the times, severally, at which it is supposed they will be ready.—*Ibid.*

It is with much satisfaction we learn that Mr. A. V. Blake of New-York is about to offer to the Church a reprint of Bishop Brownell's commentary on the Prayer Book. On its first appearance some years ago the work had, as it deserved, the unqualified commendation of the then Bishops of the church; and it is not less valuable now. Containing as it does, the substance of all the standard English works on the Book of Common Prayer, together with additional matter, much of which is applicable to our own book only, it is a valuable and desirable work to the American Churchman who attaches a proper importance to our sublime and soul touching liturgy. We hope the members of our communion will reward the enterprise of the publisher.

WESTERN NEW-YORK.

We have received from the able and worthy President of Geneva College, a copy of the Collegiate Register for 1840-41. It presents us with

a list of 126 in the Medical Department, 5 resident graduates, and 63 under graduates. The faculty of arts consists of 7 gentlemen, that of medicine of 8.

A high standard of education has been adopted at Geneva, and every effort is honestly made to sustain it. The course is full enough; the Institution is gaining the public confidence, and deserves it, for it is under good management. We wish it all prosperity.

NEW-JERSEY.

On Thursday, 18th instant, in St. Andrew's Church, Mount Holly, in the afternoon, the Rector, the Rev. Mr. Morehouse, read prayers, and catechized the children, and the Bishop examined them. In the evening, the Rev. Mr. Morehouse read prayers, and the Bishop preached, and confirmed two persons. On Friday morning, 19, the Rev. Mr. Morehouse read prayers, and the Bishop preached and administered the Holy Communion.—*Banner of the Cross.*

PENNSYLVANIA.

On the morning of Sunday, the 21st March, Bishop Onderdonk confirmed eleven persons in St. Stephen's Church, and in the evening twenty-six in St. Paul's Church.—*Banner of the Cross.*

MARYLAND.

The Rev. C. M. Butler having removed to Baltimore, Md., requests that letters and papers may be directed to him at that place.—*Churchman.*

VIRGINIA.

The Rev. Upton Beall, having resigned the charge of All Saints' Parish, Fredericktown, Md., and accepted an invitation from Christ Church, Norfolk, Va., desires all letters and papers for him, to be directed to the latter place.—*Episcopal Recorder.*

According to the arrangements already made known, the Southern Churchman will be published hereafter in Alexandria, D. C. There necessarily will be a suspension of the paper for a few weeks, in consequence of the removal of the press, &c., from Richmond. The time at which another issue can be made, will depend on the facilities of the removal by water that may be at command. Every exertion however, will be made to resume the publication at the earliest period practicable.

Editors of Newspapers, who exchange with the Southern Churchman, will direct their papers to the *Editor of the Southern Churchman, Theological Seminary, Fairfax county, Va.*

All communications to the Southern Churchman must be directed in the same manner. It is important that Alexandria, D. C. should not be a part of the direction.—*Southern Churchman.*

NORTH CAROLINA.

We are happy to learn, as we do from the last "Banner of the Cross," that the health of Bishop Ives has so much improved, as to justify the expectation that he will be able to fulfil all his appointments. We pray that it may be entirely restored; sound views, excellent judgment, and fervent piety, make his health an object of especial interest to the Church at large. Among the Bishop's appointments, we observe one for an examination of the colored persons on the plantation of one of the land owners of his diocese, and this affords us the opportunity we wish, to say, that in our remarks of last week, alluding to the efforts of Bishops Meade and Gadsden for the blacks, we meant not to intimate that others were indifferent on the subject. Bishop Ives is not so; but the

above named bishops being Southern men were in the field long before they were consecrated to the Episcopate, and indeed before Bishop Ives was in orders.

MICHIGAN.

We regret to learn that the Rev. Samuel R. Crane has been compelled, by indisposition, to leave the field of his labors, (Niles, Michigan,) and travel for the benefit of his health.—*Id.*

Literary.

[For the Church Record.]

OLD ENGLISH LITERATURE.

NUMBER VII.

DUNNE'S SERMONS.

THE reign of James I. was an era of the greatest literary splendor; an age of wits, scholars, poets, divines and accomplished gentlemen. It was the time in which flourished Donne, and Wotton, and 'the incomparable Mr. Hales of Eton,' (the greatest scholar of his time) and Sanderson, and Andrews, and Sutton, and Izaak Walton, and Charles Cotton, and William Cartwright, and Ben Jonson, and Carewe, and a host of miscellaneous writers, curious, quaint, fantastic, yet acute, subtle, and original. "To speak of it, in a word," says Sir Richard Baker in his chronicle, "The Trojan horse was not fuller of heroic Grecians than king James' reign was full of men, excellent in all kinds of learning."

Among the most eminent divines of his day, Donne holds a prominent rank; a place highly merited, not only by his acquisitions, but also by his preeminently fine natural abilities. He was at the same time one of the ablest and (what does not always follow) one of the most popular preachers of that age. And, indeed, it speaks well for the culture of the time, that an audience could relish and listen with pleasure to such sermons, as he has left behind him. For they are much better adapted to professed scholars, and sometimes even to mere theologians, than to illiterate and unreflecting hearers.

The life of Donne, has been written by Izaak Walton, in his delightful manner, particular and minute, as was his wont, with much of the gossip, but always fair and honest. It can hardly be called a life, so much as an eulogy; for, although in the narrative form, and full of incidents, yet they are all so composed and arranged, as to reflect the highest honor on the subject of it. The famous story of the apparition of Donne's wife, with a dead child in her arms occurs here and remarkably attested. The love-history of Donne, one of the most gentle-hearted, as well as one of the strongest-headed, men that ever lived, is told in a simple and engaging style. His poverty, and struggles, and adverse fortune, are touchingly narrated. The early life of Donne was spent among the wits and templars, and men of fashion of his time. He was then a gay courtier and popular poet. Also, an accomplished traveller, and a laborious legal, as well as general, scholar.

By degrees, from the natural temper of his pious soul, and the persuasives of many friends, (amongst others, the monarch himself,) he was led to embrace the clerical profession. "Now," exclaims honest Izaak, "the English Church had gained a second St. Austin, for I think none was so like him before his conversion, none so like St. Ambrose after it. And if his early years resembled the youth of the one, his age had the excellencies of the other; the learning and the holiness of both."

Donne was regarded by his contemporaries as a first rate poet, as well as an admirable preacher. Of his satirical poetry, we may take notice in a future paper on "clerical satirists." The great proportion of his amorous pieces are extravagant and, at times, absurd. Very few poems are to be found in his works, like that tender address to his wife, which is certainly a master-piece. But his sermons are most valuable, not only for the ingenious thoughts they contain, abundant as they are, not only for the glittering spangles of fancy with which they are studded, but also for fine sense, for deep feeling, for rich natural eloquence, elaborated by study and research. A love of conceits is one of the traits of Donne's writings, which he cherished in common with his contemporaries (Cowley in his prose alone excepted.) He also displayed great skill in the employment of them; especially for —* effect, besides merely for the purpose of illustration.

Donne's divisions are formal and scholastic; his distinctions often turning on a slight point of difference. He is occasionally harsh, and dry, and scholastic, though his style in general is remarkably clear and elaborate. His fancy is artificial and scholarly.

The distinguishing traits of his sermons, are ingenuity of thought, and copious force of expression. He has great force of mere style; besides fertility of strong, and clear, and beautiful thoughts. He has also great freedom of discussion, and with no servility to previous models. Compared with Barrow, Donne has less copiousness of reason. South had more wit than he, and Taylor a higher imagination. Donne was to Taylor, somewhat as Ben Jonson was to Shakspeare. This is a lame parallel if it be drawn out. In one point it is perfect; and that is, in the general air of the sermons of the two; Taylor's being genial and overflowing; Donne's more compressed, more frugal, drier, and less harmonious. Donne had more of a —* acute, understanding, though Taylor was no mean casuist. Taylor was more of a poet and a painter. His style is rich in colors. His cadences are 'strangely musical.' Donne, too, had fancy; but inferior to the delicious imagination of Taylor.

As an example of the ingenuity of Donne, in which he stands alone, and above all writers of sermons, take the following paragraph from the sermon entitled "Christ's Triumph in the Resurrection." "The Holy Ghost is a dove, and the dove couples, pairs, is not alone. Take heed of singular, of schismatical opinions; and what is more singular, more schismatical, than when all religion is confined in one man's breast? The dove is *animal sociale*, a sociable creature, and not singular; and the Holy Ghost is that. And Christ is a sheep, *animal gregale*, they flock together." Farther on, in the same passage, he speaks of "almac divinity, that changes with the season, with the time, and meridional divinity, calculated to the height of such a place, and lunar divinity, that ebbs and flows, and state divinity, that obeys affections of persons." In his sermon on 'the First Resurrection,' the following passage occurs, which I subjoin, as an instance of his power of amplification. He is speaking of the sacrifices of the old law, in comparison with the later sacrifices, occurring in the persecutions of the primitive church. "For every ox of the Jew, the Christian spent a man, and for every sheep and lamb, a mother and her child; and for every herd of cattle, sometimes a town of inhabitants, sometimes a legion of soldiers, all martyred at once; so

that they did not stand to fill their matyrolgies with names, but with numbers; they had not room to say, such a day, such a bishop; such a day, such a general; but the day of five hundred, the day of five thousand martyrs, and the martyrdom of a city, or the martyrdom of an army. This was not a Red Sea, such as the Jews passed, a river, a creek, an arm, an inlet, a gut of sea, but a red ocean, that overflowed and surrounded all parts; and from the depths of this sea God raised them; and such was their resurrection, &c." In the same sermon, is this vivid picture of the soul, after resurrection. "But then in her resurrection her measure is enlarged and filled at once. There she reads without spelling, and knows without thinking, and concludes without arguing. She is at the end of her race without running; in her triumph without fighting; in her haven without sailing. A free-man without any apprenticeship; at full years without any wardship; and a doctor without any proceeding. She knows truly, and easily, and immediately, and entirely and everlastingly. Nothing left out at first, nothing worn out at last, that conduces to her happiness. What a death is this life, what a resurrection is this death!"

The concluding paragraph of this admirable sermon is instinct with the piety of the sincere Christian, (as Donne truly was) and weighty, with the copious eloquence of the dignified orator. In his third Easter Sermon, 'on the Resurrection of the Body,' there is a passage combining the three characteristics of Donne's fancy, ingenuity, and love of conceits. As such, and as a curious passage, at the same time a rich one, we quote it—"Shall none enjoy a resurrection that have not enjoyed a grave? Still, I say, it is a comfort to a dying man, it is an honor to his memory, it is a discharge of a duty in his friends, it is a piece of the communion of saints to have a consecrated grave. But the word here is *in monumentis*, all that are in monuments—that is, in receptacles of bodies, of what kind soever they be: wheresoever the hand of God lays up a dead body, that place is the receptacle, so the monument, so the grave of that body. . . . Some nations burnt their dead—there the fire is in the grave: some drowned their dead—there the sea is in the grave; and some bury them up upon trees—and there the air is in their grave. Some nations eat their dead themselves, and some maintained dogs to eat their dead; and as they called those dogs *canes sepulchrales*, sepulchral-dogs, so those men were sepulchral-men: those men and dogs were graves."

The above are a few of countless passages of equal and superior lustre, that might be culled from the sermons of this old master of pulpit oratory. A skilful editor might select a volume of admirable sermons, pure gold, from the collection of his complete works.

The appearance of Donne, answered to his life and genius. 'His melting eye showed that he had a soft heart, full of compassion; of too brave a soul to offer injuries and too much of a Christian not to pardon them in others.'

The company of Donne, 'one of the delights of mankind,' was sought after by the first men of his time, and more especially by that most accomplished gentleman, Sir Henry Wotton, whose single sentence on his own tomb affords the highest eulogy of himself and his friends:

Disputandi pruritus ecclesiarum scabies.

(The itch of disputation, will prove the scab of the Church.)

To finical ears, a coarse sentence. Yet, if we

are not mistaken, this itch is a periodical disorder, a sort of plague, sent on the Church from time to time, and which now appears to be irritating the moral sense of some shallow heads that need the sharp prick of disease, to animate their dulness into action.

J.

Topics of the Times.

"MOHAMMEDANS.—The delusions of the False Prophet which extend over a vast portion of Asia and Africa, from the first was strongly opposed to Christianity, upon some of the nominal territories of which Mohammedism made extensive and destructive incursions. When Mohammed arose, the gospel had ceased to be assailed by its earliest opponent, Judaism. Beginning at Jerusalem, it had triumphed over the prejudices of many of "the house of Israel," who once breathed out threatenings and slaughter against its followers; and the subsequent dispersion of that outcast people, and their loss of political power, prevented their being able to injure the faith which had superseded their own abrogated, though inspired code. Paganism also had done its worst; and far from the religion of Jesus being banished from the earth, by the violence used to exterminate it, it extended from nation to nation. Judaism was opposed to it as not acknowledging the claim of Christ to be the promised Messiah; and Paganism as an idolatrous superstition which it was designed to uproot; but both had existed before its promulgation, and were not therefore planned with a view to subvert it—but Mohammedism was expressly designed to set aside all three; for it regarded the doctrine of the Trinity, which was common to Judaism and Christianity, and the worship of Jesus of Nazareth, which was special to the latter, as forms of polytheism; and promulgating that there is but one God, and that Mohammed is his prophet, it reduced our Divine Lord to the level merely of a superseded teacher.

The danger was not unreal; for the impostor, in ravaging kingdoms with fire and sword, not only subjected many Jews, with heathens innumerable, to his sway, but also large numbers of those who called themselves Christians. During the many ages which have succeeded, the various Christian churches in the East have been desolated and oppressed by the proximity and intolerance of the Mohammedan power; and it is an *opprobrious* fact, that while very few Moslems have been converted to the Christian faith, large numbers of those who profess the latter, from persecution or for worldly interest, have renegaded to Mohammedism. The corrupt state of the Eastern nominal churches affords too much cause of triumph to the followers of the False Prophet, who discern in the majority of those disciples of Christ by name, only with whom they are conversant, little that adorns their holy profession, or which can recommend it to Jews, Moslems, or Pagans.

The degenerate Christian Church, therefore, so far from discharging their duties towards them, has cast stumbling blocks in their way. The Moslem, who abhors idolatry, sees the *pretended* worshippers of the Son of God bowing down before departed mortals, and even before their pictures or images; and such an awful spectacle only confirms his prejudices, and rivets his chains. Nor have those who hold the faith in greater purity, done much towards endeavoring to counteract those direful results. A few protestant missions have been established in lands where Mohammedism prevails; and the scriptures have been circulated in the Turkish, Arabic, Persian, and some other tongues spo;

* Word perfectly illegible in copy.—Printer.

ken by large numbers of Mohammedans; and those efforts, though but partial, and seldom directly aggressive, have not been without fruit. The devoted labors of Henry Martyn in Persia, produced deep and lasting impressions. Mr. Southgate, the American Missionary, has recently attested that he discovered silent conversions taking place in Turkey, from the perusal of the bible, which during many years has been finding its way to Moslem students. But there has been nothing systematic, and upon a large and decisive plan, or at all worthy of the greatness of the object. The degenerate christians, *so called*, of the countries in which Mohammedism is the popular persuasion, have been generally the chief objects of attention, rather than the believers in the Koran. The Basle Society's Missionaries, who were intended to be located in the dominions of Russia on the Persian frontier, between the Black and Caspian Seas, for the express purpose of propagating Christianity among Mohammedans, were soon induced to deviate from that design, and to turn their solicitudes almost exclusively to the Armenians. But in that very fact we learn that the most hopeful enterprises against Mohammedism, upon an extensive scale, must be through local renovated Christianity. The direct efforts against the disciples of Mecca must necessarily be isolated, and few and feeble compared with the vast extent of their numbers, most especially as they are very little open to familiar European intercourse. Their cruel system also devotes to death all those who renounce it, and thus places a formidable impediment in the way of calm inquiry. But if the christian churches, where Mohammedism prevails, by divine grace, were brought back to the purity, love, and zeal, of the primitive days of the gospel, their example, through the blessing of God, would operate powerfully through many regions in the East; for as their degeneracy caused the early triumph of Moslemism, so their restoration would powerfully contribute to its downfall. Conversions would not be isolated, and therefore not easily suppressed by local violence; but would be grounded upon the wide and sure basis of previous inquiry and enlarged conviction; and thus would the way of the Lord be prepared, till suddenly great numbers might throw off the yoke at once, and persecution find its victims too numerous and powerful to master. This at least being assured by divine prediction, that Mohammedism, with whatever else opposes itself to the kingdom of Christ, shall one day fall; and the heralds of salvation should be thickly planted in all its most important districts.

The passing events in Egypt, Syria, Turkey, and central Asia, ought not to be overlooked by Protestants, in their connection with the carrying out of missionary enterprises in the high places of Mohammedism. It may be that the influence of Britain—and may not *America also be added?*—in the Levant and far Eastward, is designed by the providence of God for much spiritual good to those lands, if wisely, meekly, yet zealously employed; more especially as the old habits of oriental life are much broken in upon, and new facilities are made for European intercourse.—*London Christian Observer.*

A Christian, for the sweet fruit he bears to God and men, is compared to the noblest of all plants, the Vine. Now as the most generous Vine, if it be not pruned, runs out into many superfluous stems, and grows at last weak and fruitless; so doth the best man, if he be not cut short of his de-

sires, and pruned with afflictions. If it be painful to bleed, it is worse to wither. Let me be pruned that I may grow, rather than cut up to burn.—*Bp. Hall.*

Miscellaneous.

WE find the extract below in the Southern Churchman, and the importance of the subject of which it treats, induces us to reprint it in our columns. The great doctrine of justification by faith was declared by Luther to be the mark "*stantes vel cadentis ecclesie*;" and every one acquainted with the history of theological discussion knows how much the subject of justification was discussed at the period of the reformation. Neither is the fact to be concealed that of late, opinions have been expressed that at least sound strangely to protestant ears. We have seen something from the other side of the Atlantic that appeared to us to avow a belief in "*sacramental justification*." To us the signs of the times indicate a division of the members of the Church of England as well as in this country into two great classes: viz., those who are content to stand by the principles and practices of the reformers, and those who think they "*reformed too much*."

To this latter class belong, as we believe, the writers of the Oxford Tracts; and while we do not accuse them, as others do, of being papists in disguise, and while also we readily admit that they have written much that we held to be true and valuable, before they wrote at all; yet are we also constrained to say that they have also written that to which we do not subscribe. We protest also against the gross unfairness of testing attachment to the Church, by the fact of adherence to or dissent from the Oxford Tracts. Notwithstanding what may be insinuated to the contrary, we know that an immense majority of the English clergy are not Tractarians, though doubtless there are matters in the tracts to which they assent. These men are not suspected of a want of attachment to the Church; they are permitted the enjoyment of the unquestionable right of discriminating between the true and false portions of any writings.

So too in this country, very many of the clergy (including as we know, some of our bishops whose sound and intelligent attachment to the Church no man can question) desire to discriminate. We heard one such bishop express the wish that *selections* from the tracts had been published here, and not the whole: for evident enough it is, that however much in England, with its establishment in supposed danger, they might have been "*Tracts for the Times*," yet here the "*Times*" did not especially call for them. In truth we think it rather humiliating to us, that with such avidity we should have caught up the writings of a small portion of the English clergy and forthwith made their adoption *in toto* the test of all churchmanship, because they advocated strongly certain truths concerning the Church of Christ and its ministry, for which circumstances had compelled us to contend, and contend successfully too, long before an Oxford tract was written.

We verily believe, we say it with no disrespect, that at this moment the great body of the English clergy, are not on the subject of the constitution and ministry of the Christian Church as well informed as the majority of our own clergy. Such we know was the fact a short time since, and one of the highest and best among them all assigned a sufficient reason for it in the remark, "the Ame-

rican Church has been *obliged* to understand this subject, for she has had to fight for existence on this ground; the Church of England has been under no such necessity."

The vulgar clamor against the gentlemen of Oxford who are tract writers, (a clamor loudest from those who probably have not read the tracts) and a resort to the abuse of a nickname (Puseyite) deserve the reprehension and contempt of every christian gentleman. But clamor and vulgarity aside, the Oxford gentlemen may very honestly be propagating, what other Christians and gentlemen think unsound; and these others have a right to say so, particularly if the error be on a subject as important as that of justification by faith.

Let then, discussion proceed in a proper spirit; let the object be *truth* alone, and no harm but much good will result. As to Bishop McIlvaine's book, referred to in the extract, we have not yet had time to bestow upon it the examination we wish, and cannot therefore speak of it particularly: but from the known character, views and talents of that prelate, we are sure that the book is worth studying, and that it presents truly the general views of the reformers on the subject of which it treats. We say this too, with the belief that we shall probably find in the book minor matters in which we shall differ from the bishop.

"To the Editor of the Southern Churchman:"

I have just seen, and hastily glanced over, the recent work of the Bishop of Ohio, on the subject of Oxford Divinity, and especially on the doctrine of justification by faith; and it has proved to me so interesting and instructive, that I cannot deny myself the gratification, nay, I feel it a duty to call towards it the attention of your readers. The Rt. Rev. author has, upon the whole, performed his task with great candor and ability. His work does credit to the American Church, and will, I think it may be affirmed without hazard, form an era in the Oxford controversy, on this side of the Atlantic. I thank God that he has put it into the heart of so able a champion, to step forward in defence of the fundamental doctrines of Protestantism and of our Church.

The views and entire system of the Oxford tract writers are not known in this country. They are not fully exhibited even in this work, except upon the fundamental article of justification by faith; but the investigation upon this single point is enough to satisfy any enlightened and unprejudiced protestant, that the Oxford system is essentially wrong, and that whatever excellences may be found in the Oxford tracts, and other writings of that school, they are mixed up with so much of what is heretical and superstitious, that the circulation and the reading of them is to be deprecated and discouraged, unless the antidote can accompany the poison.

But that every one may judge for and satisfy himself, we recommend, most earnestly, to every protestant, the work of bishop McIlvaine. Though not faultless, it is a dispassionate and labored investigation. It does ample justice to both sides. It fully exhibits, fully exposes, and meets full in the face all the argument, facts, and views of the Oxfordists, upon the point at issue. As a *general defence* of the principles of the Reformation, from the corruptions and perversions of Oxfordism, and as being at once, appropriate, conclusive and popular, it is certainly one of the ablest works that has as yet appeared on this subject, on either side of the Atlantic. All, most assuredly, who are in the least disposed to lend a favorable ear to the views

of the Oxford school, or who wish to know under what new guise the spirit of error is attempting to corrupt the oracles of truth, should carefully study this work, that they may hear with both ears before they judge; for whether the charges brought against the Oxford divines are true or not, can be ascertained only by a careful and impartial examination of the facts of the case. And the subject is too important—the principles involved in the issue are too momentous—the works in question are too numerous, popular, and widely spread—and they are extending their influence too rapidly in our country, to allow any friend of religion to remain neuter or indifferent.

As the work of bishop M. is large, and has been written in the midst of numerous other engrossing duties, it would not be strange if the author should have fallen into some inaccuracies; and it involves minor points, on which sound protestants may differ from him; but on the essential points at issue, between the Oxfordists and the Episcopal Church, his work, in our humble opinion, has all the soundness and conclusiveness of a demonstration. And most assuredly, in order to put it down, something more will be necessary than editorial sneers, supercilious contempt, confident assertions, the mere skirmishing with outposts, and the discovery of weak or unguarded points in the outworks, while the citadel remains untouched, and impregnable. Instead of declamation about "the Romance of Gambier," and condemning unheard and at random, authors that they have "not" even "read," let the champions of Oxfordism grapple with the arguments, facts, and merits of the work. To resort to railing, implies want of confidence in the goodness of our cause and the strength of our arguments. The source whence the work emanates deserves some respect from every one, who has any respect for himself; and the high importance of the theme—the sacredness of the subject—should be sufficient to rebuke and awe into silence the unhallowed spirit of evasive hyper-criticism."

The extract below from a book we have not seen, we find in the columns of our Canadian contemporary "The Church," and gladly transfer it to our pages. The subject of which it treats is one sadly overlooked in the present day, though every well informed Christian knows it to be of vast importance. It really would seem as if *schism*, in modern times, had been blotted entirely from the catalogue of sins. The article is plain, honest, temperate, and christian in principle, and as such we commend it to the perusal of our readers. We think it places the subject just where the church places it.

From Gresly's "Portrait of an English Churchman."
SCHISM.

"A thousand daily sects rise up and die,
A thousand more the perish'd race supply."
DRYDEN.

"I have thought much," said Ridley to his friend, "on the explanation, which you were so good as to give me yesterday, of the doctrine of the 'Apostolic Church;' and I have referred again to the passages of Scripture which you quoted. There appears to me no doubt that our Lord and his Apostles contemplated the formation of an uniform, undivided, and organized body; branching throughout the whole world, and maintaining every where the same essentials of doctrine and discipline—a body which should have 'authority in controversies of faith,' and power to expel disorderly members from its community—itsself being preserved from error by the ever-burning lamp of

scriptural truths. And I can well imagine how great an advantage and blessing it must have been, in the earlier ages, that such a visible body should exist, to which all Christians might safely join themselves for edification and communion; and, consequently how pernicious and sinful it must have been to break in upon this providential arrangement. The union with such a Church seems to present that happy medium between a blind submission to human guidance, and a presumptuous leaning to our private judgment, which is exactly suited to our condition as fallible and responsible beings: and no other state of things could well be conceived more calculated to preserve that friendly communion among Christians, which is so strongly enjoined in the word of God; or to reestablish that fellowship, if unhappily it should have been broken; and no other system appears more adapted to spread itself over the world, and embrace all nations and languages, and retain them in the true faith.

"One difficulty, however, occurs to me—namely, that if the church be one, and that only be the true church which maintains the Apostle's doctrine and discipline, we *unchurch* many existing bodies of Christians which have varied from these conditions."

"I see," said Herbert, smiling, "that you have forgotten my advice—to keep your mind fixed on the evidence given in Scripture to the doctrine of the Church. It is a doctrine of which I think Scripture furnishes abundant proof. If Scripture admit of different interpretations, then the best help to guide us to the right meaning, is the testimony and practice of the first Christians; and in the case before us, the practice of the ancient church fully corroborates the view which I have taken. But I see that you have been perplexing yourself with the *present* aspect of the Church; and though you acknowledge that Scripture speaks very plainly; and do not deny the ancient uniform constitution of the Church; and even admit that you discern great advantage in such an arrangement, and suitableness to our condition—yet, because, within the last century or two, certain sects have sprang up, without being excommunicated, in this corner of the world of ours, you must alter the whole system, proved by Scriptures and ancient usage, and recommended by its manifest adaptation to the wants of human nature, for fear, as you say, of *unchurching* these modern separatists."

RIDLEY.—I confess that you have described with tolerable exactness what has been the drift of my thoughts.

HERBERT.—It is a most common fallacy. The great misfortune is, that right-minded persons, like yourself, should so frequently fall into it. But tell me, now, what do you mean by that word "unchurching," which you have used?

RIDLEY.—I mean, that in defining the Church as you have done, you deny its blessings and privileges to those bodies of Christians who do not belong to it.

HERBERT.—Just so, you seem to think that we act uncharitably to those bodies of Christians, and deprive them of certain valuable privileges. But I would fain ask, *what possible effect our opinion, whether true or false, can have on those communities?* How can it affect their claims, either one way or the other? Our opinion cannot unchurch those who really belong to the Church of Christ; neither can it make those persons members of the Church, who are not so. We cannot arrest God's grace, or shorten his arm to save; but neither, on the other hand, can we extend the privileges of his

Church to those who refuse to accept them, except by persuading them of their danger.

RIDLEY.—All that is true. But, then, do you not lay yourself open to the charge of illiberality and want of charity, by refusing to acknowledge them as Churchmen?

HERBERT.—That is to say, though we believe our neighbors to be walking in an unsafe course, or, to say the least, at great disadvantage, we ought never to invite them to join themselves to us, and share our privileges, but let them go on as they please, without one word of caution or admonition. This may be liberal; it may be called liberal to explain away the word of God, and say that one form of religion is as good as another, when God expressly teaches us the contrary. It may be thought very liberal to say that separation from the Church is no sin, when Scripture declares it to be so; but I deny that it is charitable. I deny that it is charitable to remove the ancient landmarks which God has fixed; or to see our brother in imminent peril, and persuade him that he is in safety. Surely, if any persons can properly be said to *unchurch* their brethren, it is those, who, from false liberality, or worldly policy, or indolent good-nature, or ignorance of Scripture, speak lightly of the sin of schism, and so prevent separatists from seeing their error, and joining themselves to the Apostolic Church.

But in truth, the question is not as to what is liberal or illiberal, but what is true or false. The Apostles of our Lord Jesus Christ established and organized a church; and expressly declared that schism or separation from that church was a grievous sin. If we believe that there is a church at all, we cannot help being illiberal, as it is termed, to some: because, whosoever we believe the line to be drawn, we must by the very force of the terms, suppose that those who do not come within the line are beyond it—that those who do not belong to the church are without it. Do not (the so-called) orthodox Dissenters themselves call the Church of Rome Antichrist, and Socinianism a God-denying heresy? It is our plain duty to ascertain what the Church of Christ really is, and not only to adhere to it, but to avow our adherence to it. We should cast to the winds all idle notions about liberality or illiberality in religion, and pray God to deliver us from so mean a principle as the fear of being thought illiberal.

RIDLEY.—Your opinions are somewhat strong for the nineteenth century, though I confess I cannot deny their correctness.

HERBERT.—No lapse of centuries can alter the eternal word of truth. What the church was in the first century, such must it remain in the nineteenth and forever.

Perhaps the subject before us may be placed in a clearer view, if we consider the circumstances of the early church. St. Paul, we know, in the course of his journeyings, went to the island of Crete, (the "hundred citted" in Homer's time, and a flourishing and populous island in the time of St. Paul.) Here his labors were blessed by the conversion of many heathens; and when he departed from the island, he left Titus behind him in the episcopal office, with the commission to "set in order the things that were wanting, and ordain elders in every city." Now let us suppose, that, soon after the Apostle was gone, there arose up "certain unruly and vain talkers and deceivers," respecting whom he had given Titus warning. Suppose that these men took upon themselves to *dissent* from the arrangements made by Titus. Some were not satisfied with their or-

dained elders, and appointed others, who ministered without ordination; others obtained their ordination, not from the Bishop, whom St. Paul left for that purpose, but from the elders who had no such commission; others mixed up Pagan rites with the pure ordinances of Christianity—the worship of idols, and other such abominations. In short, some became Romanists, others Presbyterians, and others Independent Congregationalists. The rest kept in all things to the Apostolic doctrines and ordinances. Can there be the slightest difference of opinion as to which was the true Church, and which were the schismatics? And can there be any doubt that those who separated from the Bishops, and induced others to separate, were guilty of a very great sin—namely, the sin of schism—debarred themselves from the blessed privilege of the Church from which they had departed.

RIDLEY.—You have put the case in a point of view, which, I confess, had not before struck me. Still there seems to be a question, whether the separatists of the present day stand on the same footing as your primo-primitive dissenters?

HERBERT.—I think a very strong parallel might be drawn between the supposed condition of the Church in Crete, when St. Paul left it, and that of the Church in England, at the time of Elizabeth. In both, the doctrine was pure and scriptural, and the discipline was Apostolic. We had put from us the modern corruptions of Rome, and stood on the basis of ancient Catholicity. Whatsoever sinfulness therefore attached itself to the supposed Cretean dissenters, would be equally attributable to those Englishmen, who first separated themselves from the reformed branch of the Church in England. With persons born and educated in dissent, and living in an age when schism is not acknowledged as a crime, we may hope and believe that to live in separation from the Church is not a sinful but an involuntary error, the fault of their education and early prepossessions. All this we may acknowledge, and yet warn men against dissent, as ruinous to the Church, and most pernicious to those who follow it. With those who are dissenters from ignorance, and not from wilfulness, it may be not so much their fault, as their misfortune; but a very great misfortune, I believe it to be.—For if their parents or forefathers who first wilfully separated from the Church, deprived themselves of great privileges, it does not seem possible that their privileges should be restored to their children, except upon their joining the Church. Whatsoever blessing God gives through his regularly ordained ministry, whatsoever benefit is attached to their ministration of the sacraments of Baptism and the holy Eucharist, whatsoever advantage belongs to hearing the word preached by lawful spiritual authority,—all these the dissenter manifestly loses, whether it be through his sin or his misfortune. Thus, in a remarkable manner, the sin of the parents cleaves to the children, until the third or fourth generation; for—as I have remarked, and as far as my own observation extends, believe it true—dissenters, except of the more violent political sort, do, after a few generations, find their way back to the Church.

So then we believe that the Church of Christ is one and indivisible, and that God's providence will continually preserve it. Time, in its course, may for a while observe the excellencies of its beauty. It may be weighed down by heresy and error, as it was before the reformation; but by the help of God and through the light of his holy word, it will again emerge in its former purity. It may be vexed by

schism, as it is at the present time; but, with God's aid, it will shake off from it all its enemies and false friends, as it has done many times before. It will flow on, like a mighty river, fertilizing the plains through which it passes, and, though its current may run turbid for a while, or a thousand bubbles float upon its surface, yet will it go calmly and majestically onward till it fall into the ocean of eternity.

(Herbert paused, but his friend making no reply, he resumed.) The observations which I have made with regard to separation from the Church, have been in answer to the latitudinarian opinions, which are at present so lamentably prevalent. I am, however, very far from denying that there is also such a thing as intolerance, and undue positiveness, as well as latitudinarianism. Each man of course endeavors to attain the true medium. In my opinion, the best way to avoid the two extremes is to make up one's mind as to what is the true Church of Christ, and with thankfulness to God, to study to live in holy communion with it; but not to care to pronounce decidedly, who do not belong to it, or what disadvantage accrues to them. Church matters are so confused and involved, that it seems impossible to draw the precise line of demarcation between the Church and separatists. With regard to the several bodies more immediately in contact with ourselves, which receive commonly the appellation of Churches, it does not seem necessary, or even possible, that we should affirm how far they have a right to that title—or rather how far the individual members of those bodies may claim the title of Churchmen. We cannot admit their claim, because in our judgment, they do not adhere to the apostolic doctrine and discipline. On the other hand, to say precisely what degree of aberration excludes them from the rank of Churches, would be doing more than we are warranted. Thus, the Church of Rome, misnamed the Catholic Church, while it maintains the apostolic succession and threefold order of ministry, has, as we believe, especially at the Council of Trent, authorised gross errors, and departed in many things from the apostolic doctrine, as set forth in holy Scripture. How far this may vitiate her ministrations, we presume not to judge. Hooker says, "We must acknowledge even heretics themselves to be, though a maimed part, yet a part of the visible Church. . . . We dare not communicate with Rome concerning her sundry gross and grievous abominations; yet, touching those main parts of Christian truth, wherein they constantly still persist, we gladly acknowledge them to be of the family of Jesus Christ."

So again with regard to Presbyterians,—the doctrines which they hold are, in most respects, similar to our own, and they profess to maintain the apostolic succession of the ministry, but in rejecting the ordination of bishops, to whom alone, as we believe, power was given in the Church to ordain, they have introduced a perplexing novelty, and have departed from the apostolic discipline, which had existed for fifteen hundred years. The power of ordination, which was conferred by the Apostles on the first bishops, has been handed down from bishop to bishop throughout the whole Church from the beginning; and we have no intimation, either in scripture or in history, of elders or presbyters having received the power to ordain, or to administer the sacraments without episcopal ordination. At the same time I dare not assert, either on the one hand, that their sacraments are unsanctified to those who piously receive them; or, on the other, that they are blessed in the same

manner, as when duly administered by those divinely commissioned for that purpose. These are points with regard to which it is by no means possible to pronounce decidedly. Though fully convinced that our own is the true Church, and that those who vary from it in essential points are so far in the wrong, we must leave to a higher authority to judge what consequences their error involves.

As to the dissenters,—they do not believe at all in the doctrine of the one visible Church; and therefore of course do not profess to belong to it; they claim to be members by faith of the Church invisible. With regard to the salvation of individuals, we do not presume to speak. Until the judgment of the great day, we cannot tell who will be members of Christ's invisible Church. "The Lord knoweth whom he hath chosen," we do not. "Many shall come from the east, and from the west, and shall sit down with Abraham, Isaac, and Jacob, in the kingdom of heaven; but the children of the kingdom shall be cast out into outer darkness." So, many dissenters, many Romanists, and even heathens will, we may hope, eventually be saved; while many lukewarm, insolent, unfaithful Churchmen will be condemned. "Let us, therefore, not be high-minded but fear."

Still, we believe, and rejoice in the belief, that we, who are baptized members of the one Catholic and Apostolic Church, have been called to high privileges and advantages: and that the inheritance of glory is actually sealed and made over to us. May God make us thankful, as we ought to be, and give us grace to use our privileges to his own glory and our own salvation!

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